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MISCELLANEA.

NOTES ON *J. Q. R.*, No. 33.

(a) By DR. HARKAVY:—

P. 28, l. 4 יינימטש read הנימטש, the German.—P. 30, l. 1 צרה read צדה = בצד.—P. 32, l. 6 חובה read חיבה; l. 2 from below מלנו read מלתנו.—P. 36, l. 24 אישטומיאתי read אישלו טמיאתי, Isle Damiatte.

(b) By HERR HALBERSTAM:—

P. 30, l. 3 ופתח read ופסח; l. 10 עלם read עולם; l. 15 מתפרי; l. 23 להתיס read לכתח.—P. 31, l. 2 מכטרים read מכתרים.—P. 32, l. 14 תנובה read תעבה; l. 31 צורם read צובם.—P. 33, l. 8 אויביו read אויביו.—P. 34, l. 27 ותיבותי read נתיבותי.—P. 35, l. 29 ביום read בירי; l. 31 עיני זמן read עני יומן.—P. 37, l. 16 וטמא read והנא.

(c) By PROF. W. BACHER:—

i. *Ebjathar Hakkohen.*

Page 28, line 8, ראש ישיבה רב אביתר הכהן. A son of this Ebjathar was אביתר הכהן ביר' אליהו הכהן for whom the Mushtamil, composed by the so-called "anonymous" Grammarian of Jerusalem (i. e. Abulfarag-Harûn), was copied in the year 1423 of the Seleucide Era (1112 C. E.). See my Essay on the latter in the *Revue des Études Juives*, vol. XXX, p. 225. Abraham Epstein, of Vienna, called my attention to the fact that the Sefer Chassidim (§ 630, p. 169 of the Wistinetzki edition) mentions a ר' אביתר כהן צרק, who met Hai Gaon in Jerusalem. As this Ebjathar must have lived in the first decades of the eleventh century, while the Ebjathar mentioned in Neubauer's publications lived at the First Crusade, i. e. the end of the eleventh century, which corresponds with the time of Elijah, the son of Ebjathar, we must assume that the Ebjathar referred to in the Sefer Chassidim was the grandson of the first Elijathar. An אביתר נאון is also mentioned in the *Pardes*, § 161 (edition Constantinople, 47 c); for knowledge of this fact I am also indebted to Epstein; but the same scholar tells me that in an old MS. of the *Pardes*, which is in this hand, instead of אביתר he found the reading אביו.

ii. *Abraham b. Schemaja and Isaac b. Samuel.*

P. 115, sixth line from end of the page. In the same series with the document dated 1098, discussed by Schechter, we must place the source, quoted by Merx in his *Document de paléographie hébraïque et arabe* (Leyden, 1894), and noticed by D. Kaufmann in the *Monatschrift*, 1895, XXXIX, p. 147. This document was written in 1115, seventeen years later than the former, and also in Fostat. Of those mentioned in Schechter's MS. as ecclesiastical assessors, it only refers to two. First, אברהם ב'ר שמעיה החבר נין שמעיה גאון, and second יצחק ב'ר שמואל, also designated הספרדי, and identical with Isaac b. Samuel in Schechter's source. On the former of these Rabbis, see *Revue des Études Juives*, *ibid.*

iii. תמנע. Genesis xxxvi. 12.

P. 141, note. The earliest traceable authority for the hypothesis that ותמנע should be joined to the previous verse, thus removing the discrepancy between Gen. xxxvi. 11 and 1 Chron. i. 36, is a commentary on Chronicles, dating from the tenth century, and edited by Kirchheim (Frankfurt-am-Main, 1874). The writer commences with the remark : לתמנע זה הוא אחד מן הכתובים שאין להם הכרע בתורה (page 6), and presents us with a most interesting excursus, in which other examples are cited where the end of one verse ought to be read as the beginning of the next verse. The author of that commentary was a pupil of Saadiah Gaon. In this excursus, which is of great interest for textual criticism of the Scriptures, he refers to the well-known rule of R. Eliezer b. Jose Hagelili סדור שנחלק (the thirteen of the thirty-two Principles for Hagadic Exegesis) in order to justify his explanation of ותמנע in Gen. xxxvi. 11. This same principle Ibn Ezra later on takes as a basis for his defence of Saadiah Gaon against Dunash, (שפת יתר, No. 155.) The anonymous writer (יש לפרש) from whom Tobia b. Eliezer (Lekach Tob on Gen. xxxvi. 12) quotes the explanation is probably no other than the unknown commentator of Chronicles.

CORRECTIONS.

P. 27, note 3. באן is correct. Both words תכלמו באן are Arabic. "They said that" (*takallamū bian*). Arabic phrases in the document are also the designation of Constantinople as אלקוסטנטיניה and the Chosars as אלכוריה &c.